1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

233 but it took me more than two days to learn the knack of it—how to anchor your knees in the camel's hip-bones and then, by sprawling forward and using the woolly hump of the beast as a cushion for your stomach, to ride in amazing comfort. We guided the animals with our camel-sticks, tapping them lightly, now on one shoulder, now on the other. Thus we drifted slowly along, side by side, the animals feeding as they went and halting only occasionally; but we had to keep an ever-watchful eye on our troop of camels, which were always up to some trick or other.

231 In those three days I learnt much. I learnt to appreciate in all their significance the noises peculiar to a camel; to realise that in the loud diapason of its stomach rumblings and in the gurglings of its throat there lies a meaning too deep for words. Even its full-throated belching is an expression of its lordly thoughts. I learnt how to deal with the sharp thorns that pierce through leather footwear, and how to treat the sting of a bee which caused the camel's lip to swell to an enormous size. My companion also taught me how to plug the udder of a mother camel, to prevent dripping and the consequent loss of precious milk, and how the baby camel could be prevented from "drinking out of hours" from the mother's udder by means of a wooden peg, fastened to its nose. I learnt to tell from the tracks on the hard gravel soil whether the camels which had passed were saddle or pack animals, and I was taught the lore of age, sex, breed and many other mysteries.

231 751 I listened with bated breath as my companions explained to me that a blue bead tied to the hairy withers

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of a camel was a most effective charm against the evil eye. I was told of the great ticks, as large as stag beetles, found in the camel's pelt, and of the lovely blue-black crows which hop about undisturbed on its back, helping themselves with prying beaks to these ticks and other parasites, which lie snugly in the thick, matted hair.

The delight of watching the little baby camels made my three days of wandering worth while. What quaint, lovable creatures they are! How they enjoy licking and smelling each other! They sprawl awkwardly on their overlong legs in groups of five or six, and rub their long, slim necks against some strange mother, making her happy in the delusion that she has brought into the world such a large brood of dear, ridiculous creatures.

When the warm rain fell on the coats of the camels, large or small, they developed "marcel" waves, curls, and fringes, which would have delighted a fashionable ladies' *coiffeur*.

And when we sat down before a fire, with our backs to the rocks, and my companion chattered away, telling me story after story, it was amusing to see how the camels would press close up, and listen intently, as if they understood him. True, now and again, they would interrupt the story with a hearty belch and go on placidly chewing the cud of flowery herbage and thistle-fodder, to the accompaniment of a loud and discordant grinding of teeth. But that is the way of camels.

Every morning I awoke to see the sun rising or just risen through a perfect forest of legs, for all the world like stilts, or under an archway of long necks.

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

CHAPTER II

ANIMALS

CARNIVOROUS ANIMALS

136 Various animals live on the pastures visited by the Rwala.

The *fahad*, panther, is found particularly on the uplands to the northeast of the depression on Sirḥân as well as in the environs of al-Ḥazel.

The *kurṭa* is a beast of prey similar to the wildcat, only larger, dark yellow in color, with cropped ears ending with a tuft of long straight hairs. It lives in the territories of al-Ḥeğera and al-Labbe. It lies in wait for gazelles and is fond of hiding itself in the dry annuals, *al-ḥemri*. The breeze blows the hairs on its ears as it moves the annuals; the gazelles are thus misled and approach it, whereupon it leaps on to their backs, thrusts its claws into their throats, and sucks their blood.

The *ẓab'a*, hyena, dwells in large numbers in dens on the at-Ṭawîl range. By day it is timid, but by night it infests the whole territory, opens graves, devours corpses, attacks wounded or ailing camels, and even preys on crying babies.
224 It has three or four cubs. If the Bedouins observe its fresh spoor near a den, they surround the den, bring a long rope, make a noose in it, and send one of their number after the hyena. The hunter slips the noose on his left arm, crawls along on his stomach, draws the rope after him, and gropes cautiously on all sides searching for the beast. As soon as he catches hold of it, he shouts: "It isn't here, this isn't it! isn't here! I have found a piece of old sheepskin, but it isn't here!" In the meanwhile he slips the noose round the hyena's neck and crawls out. At a given sign his comrades draw the hyena
262 out, kill it, and eat its flesh. The flesh of the young hyenas, about six months old, who are living with their mother, is
825 particularly appetizing. The teeth of the hyena, hung round
751 the neck, protect children against various diseases. The gall of
278 the hyena, when mixed with water and taken as a drink,
757 assuages fever.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

the powers that he had not bewitched any one on that day, but was seized by the enraged brothers of the girl and dragged to her bed where she was still lying unconscious. Na"ûs took his spittle, *rîżeh*, in his three fingers, besmeared the girl's throat and neck with it, and then walked round her seven times, after which the girl awoke as healthy as before. This sudden recovery confirmed all the women there in the belief that Na"ûs' eye could bewitch, and they took counsel together as to how they could destroy this injurious power of their neighbor. Knowing or taking for granted that the eating of human excrement was the best remedy in this particular case, they appointed a woman whose tent adjoined that of Na"ûs to apply it to him. So she watched him till he went to fulfill the needs of nature, *jetaḫalla' bel-ḫala'*, took up some of his excrement, *neǧaseh*, on a stalk, mixed it with flour, from which she then baked a thin loaf of bread, dipped it into melted butter, and inviting Na"ûs to dinner gave it to him to eat. Na"ûs, who was a frequent guest in his neighbor's tent, ate the bread and butter, praising its taste. From that time on no one complained of having been bewitched by him. His uncanny faculty had left him forever.

With some people the power of the evil eye is so strong that it can even bring down a bird from the air. Thus a troop of the Rwala were once riding through the desert. In one place they scared two birds called *ḫabâri*, which flew up, then alighted, and rising again flew some distance in the direction followed by the riders. Finally Ṣabr âl Murabbaṭ exclaimed: "Faith, we shall roast one of the birds; *wa' ḫalôla jâ ḫada ḫal-ḫabâri naštwiha.*" At the same moment one bird fell down to the ground as if struck by a bullet.

For protection against the evil eye small sea shells with red, white, and green spots, called *ḫarazt an-nafs*, are recommended, also two marbles, *neḳżên*. Both the shells and marbles can be bought from wandering merchants. If there are none in the neighborhood, the Bedouin selects seven pebbles, *samḥ ḥeṣwât*, pares off a splinter from the left (north) side pole of the tent, takes a grain of salt, *ṭowr melḥ*, and a small piece of alum, and sews all in a piece of new black cloth, *ḥebbe*. Still more effective is a fragment of a turtle shell, *'aẓm al-leǧa'*, fastened to a peg made of almond wood. Of the *neḳżên* balls or marbles there must be always two, a black and a white one. The latter gives protection in the daytime,

751 the former at night. Both are wrapped in pieces of soft skin,
754 *ṣiḥtjâne*. Any of these preventives are tied to the head cord, to the kerchief lappet, or to the belt. Little children carry them fastened to their hair on the forehead, to their caps, or hang them from their necks. The mares, which also must be protected against the evil eye, have them twisted into their forelocks or manes, or hung about their necks, while the camels wear the charms in the tuft of hair growing on their humps.